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PREPARATION FOR THE BEST

ADVENT

By Lawrence Redfern

I AM THINKING of the great season of Advent which bids us "be prepared", a simple injunction but not infrequently misunderstood.

Whenever we speak of being prepared for anything, the thought that is uppermost in the minds of many people, is some possible misfortune or disaster or calamity. Life is a campaign, we say, and in a campaign it is always wise and prudent to keep your eye on the enemy and in this restless and disturbed age, we all have an instinctive sense and fear of enemies. Every day looks forward more or less anxiously towards its tomorrow.

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Although the old Latin motto enjoins us to be "ready for either fate", yet somehow it is commonly interpreted as bidding us be ready for ill fortune. It is usually given a desolate meaning, and the result is that we are often far less ready for the better than for the worse event. Preparation for the best is less frequent, because we do not realise that the best needs preparing for, and we concentrate our main attention on steeling ourselves against a possible or even probable disaster. Many a man is prepared for misfortune, but is completely bowled over by success.

Defeat finds him brave and patient. Victory makes him truculent, overbearing and selfish. Loss draws out his nobler qualities of industry and patience. Gain corrupts him with selfishness and self-interest.

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Many a Parsifal is able to combat and unhorse his enemy, but is stupefied and blunder's irretrievably when he sees the Holy Grail.

We are prepared to meet the devil, because we have been keeping a sharp look-out for him. We are not prepared to meet our God, because we have not been looking out for him. He can look after himself.

So as Thomas à Kempis so wisely said "He that prepareth not himself for a festival, shall find himself unprepared".

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Hence the call of Advent. The best things need preparation. The bugle has sounded, it is time to awake out of sleep, now is our salvation nearer than when we believed; twelve months nearer. There is no need to worry about a blare of celestial trumpets, or the crash of a dissolving universe or the stentorian voice of a great judge sitting on a great white throne. The occasion is quite awe-inspiring enough without any trumpets. There is no need to worry about a host of people wandering disconsolately through the outer corridors of the Court, wondering whether they will be branded as sheep or goats or even alpacas. When the Light comes into the world, we shall be judged. The verdict will follow the evidence, and the evidence will be supplied by ourselves. Those who love the darkness because their works are evil, will be condemned. The Light will be a challenge and the challenge a judgment.

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So we are bidden to make preparation, and to prepare for the best and not merely for the worst: keeping watch not for any signs in the heavens above, but in our own hearts and the hearts of men: clad in the full panoply of the Christian warrior, always alert, always ready to welcome Him in unexpected places and at unexpected times.

"Not where the wheeling systems darken,
And our benumbed conceiving soars,
The drift of pinions would we hearken
Beats at our own clay-shuttered doors."

THE INNOCENCE OF KNOWLEDGE

By H. W. Hanna

"THE innocence of ignorance" and "the innocence of knowledge" are two potent phrases used in a previous issue of the *Inquirer*. From them a lot can be learned about the spiritual development of man. They represent the two extremes of a basic movement by which man learns to find God, in his age-long progress of inner enlightenment. The Fall was the acquisition of knowledge before the essential "innocence" was obtained to put it into perspective. The troubles of the world to-day are due to knowledge gained in absence of an appropriate capacity to attain that child-like detachment from evil actions.

"The innocence of ignorance" is that state when human motives are based directly on the experiences of the world, in which the polar effects of good and evil make a maximum impact on the individual and on the group. "The innocence of knowledge" is only reached when that spiritual region beyond polar effects is perceived as being the true reality. The whole evolution of man can be described in terms of a gradual enlightenment of a sense of detachment from functional activity.

This is exemplified in increasing tolerance. The bitter enmity which existed between creeds and sects in earlier centuries, giving rise to a terrible amount of cruelty and suffering, is passing away. Criminal activities are viewed in a new light in recent years, being seen not so much the product of evil intent as of psychological disorder; and a new sense of responsibility for the treatment of criminals is the result. In the realm of international affairs it is coming to be realised that it is necessary to look beyond ideological differences and find common points of unity in man, if society is to be preserved. Ever man penetrates deeper into reality, and slowly those things which were once considered to be of paramount importance, take on aspects of the superficial.

Repentance is allied with forgiveness in the Bible. And this word "repentance" is a word still only very vaguely understood by theologians in general. I believe the original Greek work can equally well be translated "looking beyond"; and if this meaning is taken as a basis for consideration, the relationship of repentance to forgiveness takes on a broader aspect than that usually accepted. By looking beyond evil, the evil disappears. Repentance is not the instilling of a sense of guilt in the individual—that is completely destructive; but the attaining of a sense of detachment from the evil recognised, and dwelling on the good that is its counterpart. "Resist not evil. . . ." (a feeling of guilt is resistance to evil).

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This sense of detachment is not easy to describe. It is not a condoning of evil, or an evading of it. It is a faculty of awareness that has no words. That it is real is clear to all who have studied psychology or practised meditation. It is a capability that grows in man as the result of experience, and provides the means of seeing that the meeting of opposites in life have a functional purpose, and when the functional purpose is accomplished, evil dies a natural death. The story of man is the story of the unfolding of this sense of detachment from the processes that gradually lead him towards perfection, and that means the approach to a state of union with God, who exists beyond process.

Evil exists only in the mind of man, and is created by human thinking which is not in conformity with Divine laws. A time has come when it is becoming possible to see the mechanics of this—partly due to new research into the powers of the mind which is now taking place. And it is becoming clear that such a statement does not apply to human motive, but the processes of casual passing thought from day to day. What one thinks to-day, and particularly what one feels emotion about, create the events of tomorrow. "The innocence of knowledge" is the seeing that evil is relative to the sense of awareness in man. Once man really knows that human motive is subsidiary to cosmic law, and that what he may think to be a good motive, can be at variance with this, and therefore lead to evil issues, he sees that evil is only the means of teaching him to understand the good. Once evil is put in its proper perspective, i.e., when his motives begin to fall into full alignment with cosmic law, evil ceases to exist.

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Increasing tolerance is the real hall-mark of progress. It is known to psychology that the individual needs certain established patterns of ideas in order to survive. The difference between the sane and the insane depends entirely on the nature of these patterns. The normal average citizen possesses a pattern more or less balanced between good aspects and bad aspects, i.e., between those which bring about coming events (by cosmic process) of a desirable nature or of an undesirable nature. Increasing tolerance represents a capacity for increasing flexibility in these patterns. A belief becomes less capable of initiating action against one's finer sense of discrimination. One becomes able to think for oneself, and is not so affected by the tendencies of conformity—the propaganda and suggestion that is contained in all media of mass communication.

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A primary effort to make in order to attain a greater degree of "innocence from knowledge" therefore, is to try and hold judgment in suspense. Whenever one feels the need to decide whether this or that is right or wrong, try to make that decision as fluid as possible. Different people will find this easy or hard according to the nature of the decision involved, and according to the individual temperament. But it is doubt that leads to detachment. On the other hand, complete doubt leads to a psychic breakdown; because those patterns that are built up in the subconscious mind as a result of decisions taken, are the content of the Ego. So *one* certainty at least must be established before undue effort is made to hold judgments in suspense. The most powerful one lies in the nature of God, the Ultimate Reality. And the way to God is the way of "looking beyond" evil, of encouraging an increasing tolerance about the many aspects of thought that enter the mind as the result of experience. When judgment about the polar nature of effects observed is held in suspense, a realisation of their transient nature is instilled, and a knowledge that there is no such thing as evil in cosmic processes, comes into being. When all men reach that far-off stage, no evil will exist at all.

A LAYMAN'S DIARY

November 17. Tonight, with a tiny bit of relief, and a great deal of regret, we have come to the end of the fifteenth and last episode of *An Age of Kings*. During the last six months, for an hour or so every other Thursday evening, BBC television has led us through Shakespeare's histories, from *Richard II*, through *Henry IV*, *V* and *VI*, to the villainous rise of well-earned downfall (quite unhistorical, I am told) of Richard of Gloucester. Some television serials, to put it cautiously, are better than others, but this super-serial has been the best of the lot.

Many people say that they were put off Shakespeare for years by having to "do" him for School Certificate or G.C.E. This production of the historical plays should have proved the perfect antidote for that allergy. The pace and gusto of the story have never flagged. The Kings themselves have all been most appropriately cast, ranging in character from the ineffective Henry VI (Terry Scully) at one extreme to the unscrupulous Richard III (Paul Daneman) at the other; and there has been a fine presentation of Prince Hal and Henry V by Robert Hardy (who was new to me). And we have had all the fun of a local "rep." on our doorstep, spotting that tonight's rascally Catesby was last month's Good Duke Humphrey, and wondering whether Second Messenger would be able to change his wig in time to reappear as A Gentleman, or Ghost of the Prince of Wales. Indeed, it has all been great fun, which is not a characteristic one usually associates with Shakespeare.

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November 20. By this time next year, attempted suicide should no longer be an offence against the law of the land; a Bill to abolish this statutory offence is to be passed in the present session of Parliament. This news has roused little or no public opposition; no one now believes that the change in the law is likely to result in an increase in suicide attempts. The law had become irrelevant to the problem, and it is right that it should be changed.

At the same time, the urgent need remains to press on with all possible social and medical action to reduce the number of suicides which now occur. In London alone there are over 1,100 a year—three a day. Tonight, in *Meeting Point*, BBC religious television gave a vivid and moving account of the round-the-clock service maintained at the church of St. Stephen Walbrook in the City of London by the Rector, the Rev. Chad Varah, and his team of "telephone Samaritans". The programme opened with a telephone ringing; a hand picked it up and a voice said "MANsion House 9000. Samaritans. Can I help you?" We were then introduced to members of the team, and to the detailed history of one "client" whose life had undoubtedly been saved by the devotion of two or three of its members.

The full-time staff numbers five, and there are 130 part-time volunteers. 1,500 people a year ring MANsion House 9000 to find help and support, or just a sympathetic listening ear, and it is believed that 40 per cent of these might take their own lives if the

Samaritans were not there to answer, to befriend and almost to "go anywhere, do anything", to save any person who rings, if need be.

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As it happens, I have just been reading two first-class publications which touch incidentally on suicide and the illness of depression, and stress more generally the importance of having people with insight at many points in the community, trained mainly to "be there" and to be able to listen. One is *Counselling and Social Welfare* (Routledge and Kegan Paul, 12s. 6d.) by J. H. Wallis, who since 1955 has been Training Officer for the National Marriage Guidance Council. "It does not seem necessary", says Mr. Wallis, "to write of human problems otherwise than in plain English", and the whole book, though provocative of deep thought, is written in simple, understandable language. And it is a highly *practical* book. I particularly like the "highway code" for counsellors on the last three pages—one or two extracts from this will show what I mean:—

Letters: Never get involved in trying to discuss personal issues by letter, only in an interview.

Seating: Many interviewers need to be behind a desk or sitting higher than the person interviewed. In counselling this is unnecessary and it usually suggests some sort of moat or battlement. If you need it, use it, but do think how it looks to the client.

"*But*—": This is an important little word. If you find yourself using it, ask yourself whether you are not trying to force some unwelcome idea on your client.

Talking and listening: Almost inevitably one talks more than is necessary—and is not aware of the fact. Listening is an almost vanished art. A useful little rule is, listen first, then discuss; if you must "suggest" something, do it last.

Advice: Someone once said, "All advice is bad: good advice is fatal". If one cannot resist the temptation, let it be in an Appendix or an after-thought, not pushed in during the main discussion.

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The other work is a reprint of a talk given to a conference of Army chaplains by the Rev. L. N. Small, vicar of St. Ethelburga-within-Bishopsgate. The title is *Mental First Aid: an address to the clergy*, and in a short space it gives a wise and balanced guide to the main forms of mental illness that a minister may come across in his pastoral work, and the action which he should take (and, just as important, should *not* take !) in each case. It is of equal value to the interested layman, and it can be obtained for 1/-, post free, from the publisher, the S.P.C.K., Holy Trinity Church, Marylebone Road, London, N.W.1.

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And I must mention an imaginative paper on *Human Relationships Between Adults* by the Rev. G. S. Whitby, Minister of Upper Chapel, Sheffield. It is in the Autumn number of *Faith and Freedom* (2s. 10d. from the Rev. E. Shirwell Price, 13 Shrewsbury Road, Bolton, Lancs.). Every paragraph deserves to be read three or four times; not that the writing is obscure—it is not—but because the ideas are so generously packed in, that each re-reading sets one off on a new and fruitful train of thought. "We are persons, not puppets, and are to treat each other as such" is the main message, and I have rarely known it treated in so stimulating a manner.

Sir: May I add a belated postscript to Layman's recent reference to the B.B.C. and Unitarian hymn-writers? During the hymn-singing in the Light Programme one Sunday evening some time ago I heard the announcer attributing the authorship of "City of God" to "a famous Englishman, Samuel Johnson". I wrote to the BBC immediately, pointing out that the hymn was written by the Rev. Samuel Johnson, a Unitarian Minister in the U.S.A., and received a polite reply admitting the mistake and thanking me for the correction.

Wavington. Yours, H. S. Knowles.

AUSTRALIAN COMMENTARY

By Tom Wardle

I NOW know why my friend Rev. Bruce Findlow used to think it was just routine to travel down to London for a day or two from his post at Edinburgh. I have just returned to Melbourne after a preaching visit to a neighbouring Unitarian church at Sydney. The road trip took eighteen hours. In the country areas of Australia people will drive a round trip of a hundred miles or more in the evening to see a film or attend a meeting. All Australian cities are linked by plane of course, but Unitarian churches are not yet able to afford this means of transport for supply preachers.

I am glad I went by road for all that I sat on the back seat and didn't sleep a wink. It was an unusual experience to travel by night through the limitless bush country of New South Wales. Hills and forests stretch away endlessly into the distance, gaunt white-barked gums and great copses of inexplicably dead trees suddenly here and there, and over it all a hugh dusty moon.

They say the Australian bush has an inhuman quality about it, maybe so, but it was not eerie or repelling. Rather does it have a *pre*-human character, with its singular vegetation and its unique animal life. In many places English imports of willow and pine and oak are changing the nature of the landscape, making it more familiar, tamed, acceptable. But even after these many years of land settlement, to ride through the bush is to experience something of the primeval. The kinds of feeling it throws up are, I suppose, another argument for Dr. Jung's "racial memory".

Sydneysider Unitarians

A person who lives in the Pacific metropolis of Sydney is not called a Sydneyite or a Sydneyonian (for obvious reasons). He is called a Sydneysider, notwithstanding the fact that he does not live beside Sydney but in it. I imagine the term comes from Sydney Harbour, which he lives beside most of the week, and in on Saturdays and Sundays. It is a poetic and euphonious word.

Sydneysider Unitarians were immensely pleased to have the greetings of British Unitarians which I was able to convey to them in person. Some years ago their historic original church was burned down in a mysterious way. During the war they rebuilt in a different part of town.

The present building is small, but as tasteful a Unitarian place of worship as I have seen. Built of unornamented brick, it is furnished inside with panels of Queensland Maple and pews of the same rich wood. There is an international congregation with Australian, British, German, Dutch and Canadian members, and an American minister, Rev. David W. Edmunds.

But Unitarians, new ones and old ones, are the same everywhere—outgoing, friendly and ready to discuss for evermore. During the week a lively dancing class has been providing companionship for lonely Italian migrants in the city. When I visited it a group of thirty or forty young folks were laughing and applauding the efforts of a handsome Meridionali to translate some of the instructions for English ballroom dancing.

Sacred Spot

Nobody can go to Sydney without being taken to see both the Sydney Harbour Bridge ("just the same as your one at Newcastle, only more so"), and Captain Cook's Landing Place, the most sacred spot on Australian soil.

The place where Captain James Cook of the *Endeavour* first set foot on the mainland of Australia in 1770 turns out to be an escarpment of flat rock on one of the heads of Botany Bay, visible in the distance from the front room of the Unitarian manse, half an hour's run by car. The minister can stand in his front room and reflect how this pulsating new society got started, what it's come to, and where it might still go.

Total abstinence and all that

I should hate to get into a position of swapping texts and authorities with Robert Taylor on the question of whether alcoholism is a disease. I have before me now forty or fifty

pieces of literature making the assertion that it is; notably a pamphlet by Dr. Marvin A. Block, chairman of the American Medical Association Committee on Alcoholism.

No minister would deny that moral fortitude and the challenge of the Gospel can be vital elements in the redemption of the alcoholic, but this is not the whole story, as it is not with any form of neurosis or personality disorder.

Prevention plays its part in mental health as in physical health. Whether the preventive measures called for in the treatment of alcoholism include or should include the taking of pledges of teetotalism by juveniles and the prohibition of the manufacture and sale of alcoholic beverages are the practical points of debate between total abstainers and other anti-alcoholism workers.

My own view is that prohibition creates more problems than it solves. I am in favour of temperance education and example but not of pledges. But let the debate continue. I have no doubt it will.

BOOKS AND PERSONS

By John Rowland

I HAVE written here before of the unpredictable course of literary fashion, which seems to move in a way sometimes almost as irrational as the fashions in ladies' clothes. But it should not be thought that fashion always works to the detriment of good writing, and that only the unfashionable writers are the good ones.

For instance, Mr. John Betjeman, one of the most sensitive minds of our time, was for a long time appreciated only by the elite. Then, a year or two back, a volume of his collected poems suddenly became an immense success—some people said it sold in larger numbers than the works of any poet since Tennyson. This has led to Mr. Betjeman's name being familiar; the success of his poetry has led to a wider interest in his prose.

Presumably this is responsible for the publication of a cheap edition of a book of essays on topography and architecture which was originally issued some eight years ago. *First and Last Loves* (Grey Arrow Books; 5s.) is not, indeed, the sort of work which would, at first sight, be expected to become a "best-seller"; but with the magic of Mr. Betjeman's name on its cover, it may well reach a very wide public indeed.

It is in some ways an odd book. It is, as I have hinted, a collection of essays on many subjects. There are accounts of particular places in Britain, looked at largely architecturally—Leeds, Bournemouth, Cheltenham, Aberdeen. It will be seen that the author casts his net wide. Then there are some more general essays, including a notable survey of the railway stations of London which should be read by every railway "fan." In these Mr. Betjeman shows his wide knowledge and his varied sympathies.

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Most important, however, to readers of these columns will be a chapter on nonconformist architecture, in which the author pays a very real tribute to the builders of some of the early Unitarian Churches. There are delightful drawings of some of them, too, by Mr. John Piper. Ipswich, Bury St. Edmunds, Stamington, and the Octagon Chapel at Norwich are selected by Mr. Betjeman for special commendation. He makes, too, a point which has been more than once made by that learned Unitarian, the Rev. H. L. Short, saying that nonconformist architecture expresses a special way of looking at the task of religious services, placing the pulpit in the most prominent position, because the churches of the eighteenth century were primarily designed as what he calls "preaching houses." In other words, the way in which our spiritual ancestors looked at religion was different from the way in which Roman Catholics or Anglicans looked at it, and this difference was expressed in the very way in which they designed their buildings. A sacramental religion gave special prominence to the altar; but Unitarians, in common with Congregationalists and Presbyterians, gave prominence to the pulpit, because the spoken word was thought to be the most important part of the service, and the ability to teach the meaning of religion to his people was thought to be the most important gift of the minister.

Mr. Betjeman does not, of course, share this idea; but he is fascinating in the way in which he dissects the various threads of church architecture through the centuries.

Personally, I have only one criticism of Mr. Betjeman's outlook on buildings and their merits, and I fear it is a criticism which must prevent me from accepting all that he has to say. It is, indeed, a criticism which means that I am unable to share his views on many subjects. It would not be fair to write of his book without expressing my own view that his attitude to the time in which we live is a totally untenable attitude for anyone who wishes really to appreciate what is going on in the modern world. I have been unable (and I have read his book with some care) to find one point at which he gives undiluted praise to any building or any development of the mid-twentieth century. Now, I know that there are blocks of flats being built nowadays which look like factories. There are cinemas in London which are quite hideous to look at. One can admit all that—but, in Mr. Betjeman's favourite subject of church architecture, what about Cross Street Chapel, Manchester? What about the John Pounds Church at Portsmouth? What about the Unitarian Church in Plymouth? And there are others.

My objection to Mr. Betjeman's way of regarding things is that he appears to have a wholly backward-looking point of view; to look into the past may be pleasant; but we have to look into the future as well—and maybe churches especially have a duty to do that. But, having got that off my chest, as they say, let me add that I found *First and Last Loves* quite a fascinating volume, not least fascinating when I most disagreed with it.

NON-PACIFIST PRINCIPLES

By K. S. Engram

ALTHOUGH I respect the opinions of the pacifist, and respect even more the many people I know who are pacifists, I am not one myself. However, I feel that the ultimate desire of both the pacifists and the non-pacifist is the same (real abiding peace) and the difference is really a matter of the mechanics of achieving this end. Unfortunately, while the pacifist opinion is (justifiably) represented as a matter of principle, the non-pacifist opinion is too often regarded as a compromise, a second-best way. Even non-pacifists themselves are guilty of this. You hear them say (referring to pacifist opinions) "I'm afraid I couldn't live up to such high standards". Is it not time the point was made that non-pacifist ideas can also stand in their own right as principles?

It should hardly be necessary to mention that by non-pacifism I certainly don't mean an aggressive attitude, but merely the willingness to try to help in the defence of one's country against aggression (or possibly the defence of another country). My argument for such an attitude as a matter of principle would be as follows.

On the face of it, the philosophy of life preached by the great prophets (including Jesus) is non-resistance to evil, doing positive good without safeguards, living out the absolutes, etc. In other words what is often called the idealist's way of life. If we believe the teaching of Jesus it would seem to follow that we should attempt that way of life. Therefore the pacifist view seems justified.

The fallacy, in my opinion, is that it is important where we start our idealism, and that the pacifist way is the wrong place (and the most violently dangerous place) to start. Do we realize how very far our modern society is from being an ideal society? For instance, many societies that we would call savage have far more sense of community than we have. In "primitive" societies old people often have a real place in the community. In our modern society they are a "problem"—people to whom a bare minimum of subsistence must be given if they have no other means. This is just one example. Our whole network of personal relationships, business systems, etc., is riddled with selfishness, cut-throat competition, cheap-shop principles, and lack of sentiment. The weakest still go to the wall, but to save our face we give them the minimum amount of money necessary to keep alive. In fact, our prosperous-looking, chromium-plated society is pretty rotten at the core. To put it right the idealist's

ways of life and ways of thought must be brought into far more departments of life than just the field of military action. Moreover, I think that the field of national defence is the last place in which to start idealist principles.

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The test I would apply to find the proper place to start is to put the question "If I were just concerned with saving my *own* soul, how would I start?" The answer to this question, *reversed*, would give the answer I am seeking. For there seems to be two possible outlooks—the outlook of the person who wishes to start by saving his own soul and then helping to save others, and the outlook that believes that nothing will really be accomplished unless humanity as a whole is saved.

I must confess that I hold the latter view. I believe that personal salvation is at least meaningless—perhaps impossible—without the salvation of humanity. For what shall it profit a man if he gain his own soul but lose the soul of the whole world? I believe that some of the truest (and finest) words ever written were those of John Donne: "No man is an island, entire of itself; every man is a piece of the continent . . . any man's death diminishes me, because I am involved in mankind. . . ." If we desire personal spiritual development, this can be obtained by withdrawal from the world (not necessarily in a monastery, as there are other ways of withdrawal). But I believe that we are meant to remain in the world, and even sacrifice some chances of greater spiritual development by remaining with the community and binding ourselves firmly to it. This, I believe, is a kind of incarnation in which we can all share.

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The person with the first outlook (personal salvation first) will tackle the problem roughly in this order: adoption of pacifist ideas, advocation of light punishments and penalties in national law, and lastly, but more rarely some agitation against the more vicious facets of our social and industrial life. All this will be combined with acts of personal idealism—acts of real personal kindness and charity to individuals, but with all due respect I would say that in a bad system these are relatively ineffectual and rather like trying to bale a sinking boat with a spoon instead of trying to plug the leak. The only way to really help people, I believe, is to change the systems that hurt them. Incidentally, we all do things in the name of a system that we wouldn't dream of doing personally, and we often have to go on doing them, against our will, until the system is changed.

The person with the second outlook, to whom the salvation of humanity is the only reality, will try to put idealism into practice in the reverse order to the above. This will be the way of the person who remains with the community instead of withdrawing from it (for surely pacifism is partly a withdrawal).

Finally, if I have seemed to show pacifism as selfish and non-pacifism as unselfish, that is not my intention. I believe that there is nothing to choose between them in that respect. As I have said, I believe that it is ultimately a question of the mechanics of the thing. My only reason for writing is that the declaration of non-pacifism as a principle seems to have been neglected.

Hibbert Houses

The Rev. Basil Hopkins, lately of the Renshaw Street Mission, Manchester, has joined the Rev. Griffith Spurham, in the work of the Houses in Cyprus.

The following extract from a private letter from Mr. Spurham to the Editor, will be of interest.

"Basil Hopkins has now been with us some time and is doing very well. He certainly is a worker. He has gone today to Episkopi, 70 miles away, to see a Welsh lad who is connected with one of our Churches. "*Later*. Basil Hopkins has returned. He found his man. We thought he was newly out. He has been here 2 years! and yet I have been asking our people in U.K. to let us know at HH's when their young folk were coming to Cyprus—year after year for years." We were very pleased to have a radio message per B.B.C. from the Boston Church to Don Hibbert, an Army lad at the British Military Hospital, Dhekelia, who is connected with that Church and U.Y.P.L., and to Hibbert Houses.

A NEW LONDON CHURCH.

In 1940 the Brixton Unitarian Christian Church was totally destroyed by bombing. Since that event the congregation has maintained its witness and held its own. It has met for the past eleven years in a temporary building erected on the original site. This is to be demolished and a handsome new building erected. Below is the perspective drawing. The architect is Mr. Kenneth Tayler, A.R.I.B.A., Architect of the new Essex Hall.

The estimated cost of the new church and hall is £28,000. Towards this the congregation has some £23,000 available. For the past ten years it has maintained a Building Fund. It now issues a public appeal for £5,000 to meet the estimated cost.

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THIS APPEAL IS CONFIDENTLY MADE TO THE WHOLE UNITARIAN COMMUNITY

Send your contributions to the Treasurer:

Miss E. NUTTALL
27 Craven Road,
West Dulwich,
London, S.E. 21

R.A.F., Nicosia. It was a happy thought on their part. Donald Dunkley has shown an active realisation of what we can do for Unitarianism in Cyprus. I wish others seemed to realise it as much. We have at present 7 known Unitarians on the Island. I am sure there must be other Unitarians here too. I wonder whether you could find space for a few words putting this point again before readers of the *Inquirer*. We are a scattered community here, 40, 55 and 70 miles apart. But we still hold as far as ever we can our monthly Unitarian Service in the Hibbert Houses Chapel at Nicosia, and I am hoping to hold a sort of "Cottage Meeting" in a Unitarian household in the Services Families' Camp, known as Berengaria Village, near Limassol, at a fairly early date."

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Lawrence's Ghost

Sir: I read in the newspapers the evidence given at the *Lady Chatterley* trial. Much of it seemed deplorable, especially what was said by professedly religious people. I thought to myself that the Puritan contribution to our Church sufficed to make it sure that no Unitarian could give evidence of this sort. Your leading article on the subject—which made no allowance for those who might disagree with you—came therefore as a surprise to me.

Surely Lawrence was an apostle of sensuality, of which there is too much—not too little—in the world today.

If Lawrence's words and thoughts are good, they should be used in the *Inquirer* and in Unitarian churches. People who think as you do should have the courage of their convictions. Talk and write in Lawrence's language, if you admire him. Admiration is empty if no attempt is made to follow the admired example.

Oxford. Yours, John R. Baker.

[What does Dr. Baker mean by Lawrence's language? And why should the language of novels, even with the Editor's admiration, be translated to Unitarian churches and to this paper?

The editor of the Quaker weekly, "The Friend", which presumably most Quakers regard as Christian, had sufficient confidence in his readers to honour the *Inquirer* by re-printing the article in last week's issue. ED.]

Sir: When Lawrence died his wife, who suffered not a little to live with this genius, wrote to a friend saying "He grows bigger and clearer for me and his death was so marvellous in its simplicity and control and belief in life—and now his bones are in the earth and he has become of the elements again and I feel everything more alive because he is a part of it. . . ." Some of us feel more alive because the battle that never should have been a battle is won. It was inevitable that people who had never heard of Lawrence should queue up for the book to paw their way through it and find the purple patches when real obscenity was all around them everywhere! It was inevitable too that newspapers should keep the pot boiling until the book was in the shops then send reporters round to know how it was going. "Sold out" was what they were told everywhere. The early birds had come with their 3/6 ready in their hands saying "Lady C. please" or "You know". Then there were the post orders from an extraordinary number of "Smiths" and "Browns" asking for one or several copies. How pathetic can humans be? I guess they were all rather disappointed and will now have no further interest in Lawrence. It was just something they had to get out of their system.

Personally I was more shocked at the comments of some educated people, the most heinous of them being that Lawrence was diseased in body and mind and like all This was highly sexed. What *is* obscenity? Where were such people when Lawrence and Frieda, almost penniless, were lent a cottage in Cornwall during the 1914-18 war? As you so rightly say he never wrote for money and was dying before it came to him. How excited they were to give those cottage walls a wash of palest pink; how soon Lawrence was walking the countryside and writing? And could anyone describe a wild flower like Lawrence? It was unimaginative ignorant people who were responsible for their being turned out of Cornwall as suspected spies because of Frieda's German birth. It was said he never get over it. He was a wounded man in every part of his being. Not long before he died he wrote to a friend: "My health is *very* tiresome. . . . But I do believe the root of all my sickness is a sort of rage—Europe gets me into an inward rage that keeps my bowelchide hellish inflamed. . . ." What would he say if he were here now?

How many people who have clamoured for this book since its release would spend 3/6 if Penguin's published a book tomorrow on the preparations for war and the effect they can have on the unborn? When shall we spell seven letters words like Polaris with dots because they are too obscene to write any other way? When, indeed, shall we grow up?

Branton, Devon Yours, Winifred Cummings (Mrs.)

Advertising The Unitarians

Sir: Last Sunday in an idle moment after lunch I scanned the Personal Column of the *Observer* to see if our Publicity Department was advertising my church and the other 312 in an effective way. I found this, between bedwetting and diamonds, at I presume, 27/6 per line:

> THE UNITARIAN FELLOWSHIP is not just another sect. It is a company of men and women who refuse to be bound by the doctrines and dictates of any one sect, who wish to be free to accept new faith as it is discovered. Write to Unitarian Information, 3, Essex Street, Strand, W.C.2.

I was amazed. I did not know we were a fellowship; I thought we were a church or at least a religious movement. I did not know that we have such a large chip on our shoulders about doctrines and dictates; I thought we were free, inquiring and affirmative. I did not know that we sit about waiting for "new faith" to be discovered. I thought we tried to do some discovering ourselves. As far as I can see the advertisement can only bring into our ranks irreligious, resentful layabouts.

There is another point to be made. "Fellowship" is a dated—even outdated word. My generation (almost middle-aged) would not think of calling a new organisation a fellowship today—and we might think of existing fellowships as rather old-fashioned. (Compare "League" and some recent debates.) Again, surely the generality of men today talk about churches rather than sects, and have long since given up recognising fine distinctions between them. As to "new faith", I hope someone will tell me what it is—and I am on the inside as far as religion is concerned!

Those irreligious, resentful layabouts will all be over 60 I suspect, and rather vague and wordy. Let's hope they "give well".

Edinburgh Yours, Bruce Findlow.

Dr. W. E. Orchard

Sir: Tom Wardle's recent query regarding Dr. Orchard carries my mind back over many years. Fifty years ago I heard him preach at his Enfield church during a "Mission to the Modern Mind".

I can also recollect his stirring address at a pacifist rally on Remembrance Day. One passage in this was to the effect "I see that many of us are wearing the Flanders poppy. We ought to be careful—we get opium from poppies".

At the beginning of the First World War (when I was serving in the R.A.M.C.), I wrote to him expressing my thanks for his "Temple Book of Prayer". I received from him a kindly letter but with the ominous remark—"I think it is only right for me to tell you that this book no longer represents the position I now take." He was obviously then in the early stages of his journey to Rome but the loss of his phenomenal pulpit powers was a sore blow to the cause of liberal Christianity.

London, N.W.11 Yours, J. Reece Walker.

Sir: Shortly before his death I received a letter from Dr. W. E. Orchard which contained this curiously revealing passage which may be of interest to your readers. "I am still interested in Nonconformity, for many reasons; for the Catholic movement has not ceased; although it may be slow and tortuous, it has in some respects more hope, from my point of view, than Anglicanism!"

Orchard was always something of an enigma. Probably, as Mr. Crabtree suggests, the Roman authorities were puzzled with their brilliant convert. I knew some of his High Anglican relatives well. They attributed his comparative eclipse from the public scene, after his conversion, to rapidly failing health. I believe he spent much of his time playing golf!

Dunmore, N. Ireland Yours, A. Elliott Preston

From North Wales

Sir: It has been suggested that your readers may be interested in these statements derived from several Unitarian sources which appeared in the summer number of the *North Wales Unitarian News* under the heading "Unitarians Believe"—

"That sincere worship leads people to discover their best ideals and to practise them in daily living.

"That each sincerely requires each person to use thought, feeling and conscience to arrive at their own religious position.

"That there shall be a religion of unknown bound to no particular creed, but learning wisdom and love from the best sources of all times.

"That experience reveals, behind the phenomena of the Universe, a Mystery so sublime and wonderful as to exceed

(continued on page 788)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 4, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Coram Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. A. D. Belden
BILLINGSHURST, Free Church, High Street, 11, Mr. L. Gleicher
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (December 11) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Pageant Rehearsal
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. E. G. Lee
DENTON, Wilton Street Chapel, 11, Mr. M. French, 6.30, Student
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
DITCHLING, Old Meeting House, 10.45, Miss E. M. Butcher
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Phillip C. Whiteman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 51, Constitution Road, 11, Mr. J. Seaton
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays). Rev. Bruce Findlow
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kleugel
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John D. MacLean
GLASGOW, Flemington Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beard
GUILDFORD, Ward Street Church, 11, Mr. L. H. Mitchell
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM Worthing Road 11, Rev. J. Marten Hall
HUDDERSFIELD, Fitzwilliam Street, 3, Junior Church, 6, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 11, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimball
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. A. Williams
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. Short
LONDON, Ball Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short, 6.30, Mr. Colin Brice
LONDON, Forest Gate, Upton Lane, 11, Rev. Robert Taylor
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Magnus C. Ratter
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. E. E. Garrard
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
LONDON, Highgate Hill, Unitarian Church, 11, Mrs. E. Savage
LONDON, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. G. Short
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Taylor
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. R. H. Bowers
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss L. M. Hosgood
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mr. E. Grewer
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mill
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (December 11), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30, Miss Mary Pink
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
6.30, Rev. John R. Sturges
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30 Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street. 11.15 a.m. Rev. J. W. Dumble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Counc. G. E. Hilbert
RINGWOOD, Hants, The Meeting House, 11, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mrs. F. T. Ward
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11, and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 6.30, Mr. G. J. Evans
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 11, Rev. H. Crabtree
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss H. Griffiths
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. Peter Short
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Mr. E. E. Lloyd
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pennard Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemp
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Miss H. Dixon-Williams
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
WATFORD Friends' House, Church Road (by permission), 7.30 (next Service January 1st., 1961)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. Strachan
WILMSLOW, Dean Row, 10.45, Rev. H. J. Lewis, Styal, 3, Rev. P. B. Godfrey
YORK, St. Saviourgate Chapel, 6.30, Rev. F. Walker
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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibbs
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132, Duke Street, Scarborough, West Australia
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Warner
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Warner. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wright
WELLINGTON, Service suspended—Enquiries—Mrs. Warren, Tel. 40-272

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(continued from page 786)

human understanding. They recognize that everyone must name this Mystery as their thought directs. Some will call it 'God.'

"That this God is a Unity and not a mysterious Trinity or Quadruplet of three or four separate yet undivided persons (Father, Son, Holy Spirit and Mother of God).

"That Jesus of Nazareth was not a miraculous incarnation of God born of a virgin without a human father. They seek to follow the spirit of the man Jesus rather than to worship a theological Christ and supernatural Saviour.

"That the Bible is a collection of many books of varying value, written over a long period of time, but which contain many religious insights and messages of sublime and enduring value. They do not regard the Bible as a supernatural revelation of God to mankind.

"That there is no conflict between science and religion. They rely on science and modern knowledge more than upon the dogmatic teachings of the past.

"That they have no moral right to try to convert non-Christians. They believe in co-operation between men of differing faiths and do not hold that one faith must supersede all others."

Colwyn Bay. Yours, Gwyneth Roberts.

Induction of Rev. Magnus Ratter

The Induction Service of the Rev. Magnus Ratter to the ministry of All Souls' Golders Green took place on Saturday, November 12th; the church was filled to capacity and we were glad to welcome members of many London churches. The service was conducted by Rev. Mortimer Rowe, D.D. Dr. Rowe spoke of his long connection with All Souls' church and his long friendship with Mr. Ratter, and described the induction as a milestone in the history of All Souls. The Service took the form of a Dedication Service in which, after an Affirmation of Faith spoken by all present, the congregation, deacons, representative of the Junior Church, and the new minister in turn dedicated themselves to the service of their faith and church.

After tea a Welcome Meeting was held. Letters of greeting and good wishes were read from Rev. K. C. Thatcher, and the church at Cape Town. Expressing their pleasure at seeing Rev. Ratter back again in London Rev. John Kirby spoke for the General Assembly, Mrs. Long as President of the L.D.P.A., Mr. Cooper of Highgate, Mr. Colin Dunne, and Mr. Ronald Burtons on behalf of the Golders Green congregation. We were also glad to hear from Rev. Richards of the Golders Green Presbyterian church and Rabbi Cohen of the North West Reformed Synagogue.

Rev. Magnus Ratter replied to all these speeches of greeting and welcome saying how glad he was to be back among us again, and how much he was looking forward to working together with us.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the writer.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS 7554 Editorial: EUS 2912

A Guides' Chapel

A unique ceremony, the dedication of a Guides' Chapel took place at Moston Church on Sunday, November 20th.

On a suggestion being made by the Girl Guide Captain of the 4th Moston Guide Company, the minister and officers of the church agreed to allow the Company to have the use of the North Transept as a Chapel.

The ceremony of dedication was arranged by the minister and was attended by the officers and Guides of the district together with Mrs. F. M. Jones who was the first Captain thirty-two years ago, and Mrs. A. Sadler who was the first Brown Owl. After the dedication the colours were ceremonially paraded and placed in the Chapel where they will remain until the dedication of new colours which will take place before the end of Jubilee Year.

The Annual Church Bazaar held on the two days previous to this Service raised the sum of £450. The opener on the Friday was Mr. A. E. R. Gentry of Bowdon with Mr. Wilfred Higham in the chair. Saturday's opening was performed by Miss Pat Valentine supported by the School Queen, Miss Pauline Smith and the scholars of the Sunday School.

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